

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE ✱ SCRANTON, PA 18504

Contact office: 570.343.6092 † 570.468.4854
stjosephscranton@gmail.com ♣ www.melkitescranton.org

PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron.
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.
Sue Solsman. SusVieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: ✱Rev. Char. Aboody. ✱Rev. Mich. Jol-
ly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk ✱Rev. Frank
Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte &
James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul Bauman. ✱A.J.
Bolos. ✱Jos. Bolos. ✱Gary Bolos. ✱Nich. Cianci. ✱Patricia Ci-
makosky. ✱Ann Coury. ✱Mary Sue Betress. ✱Cecilia Davidson
✱Margt. Dillenburg ✱Eric Jolly. ✱Jos. King ✱Blakely Landell.
✱Elaine Manuele. ✱Frank Milewski, Sr. ✱Frank Milewski, Jr. ✱
Mary L.Mooty. ✱Karen Murray. ✱Marie Patchoski. ✱Anth. Si-
mon. ✱Bill Simon. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen.
Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline 0:00 P.M

Saturday:

Great Vespers: 3:15 P.M

Sunday:

Orthros 9:00 A.M.

Divine Liturgy: 10:00 A.M.

Holy Days:

Eve: Great Vespers: 5:30 P.M.

Day: Divine Liturgy ... 5:30 P.M

HOLY MYSTERY OF CONFESSION:

Before Vespers at 3:00 P.M.; following
any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

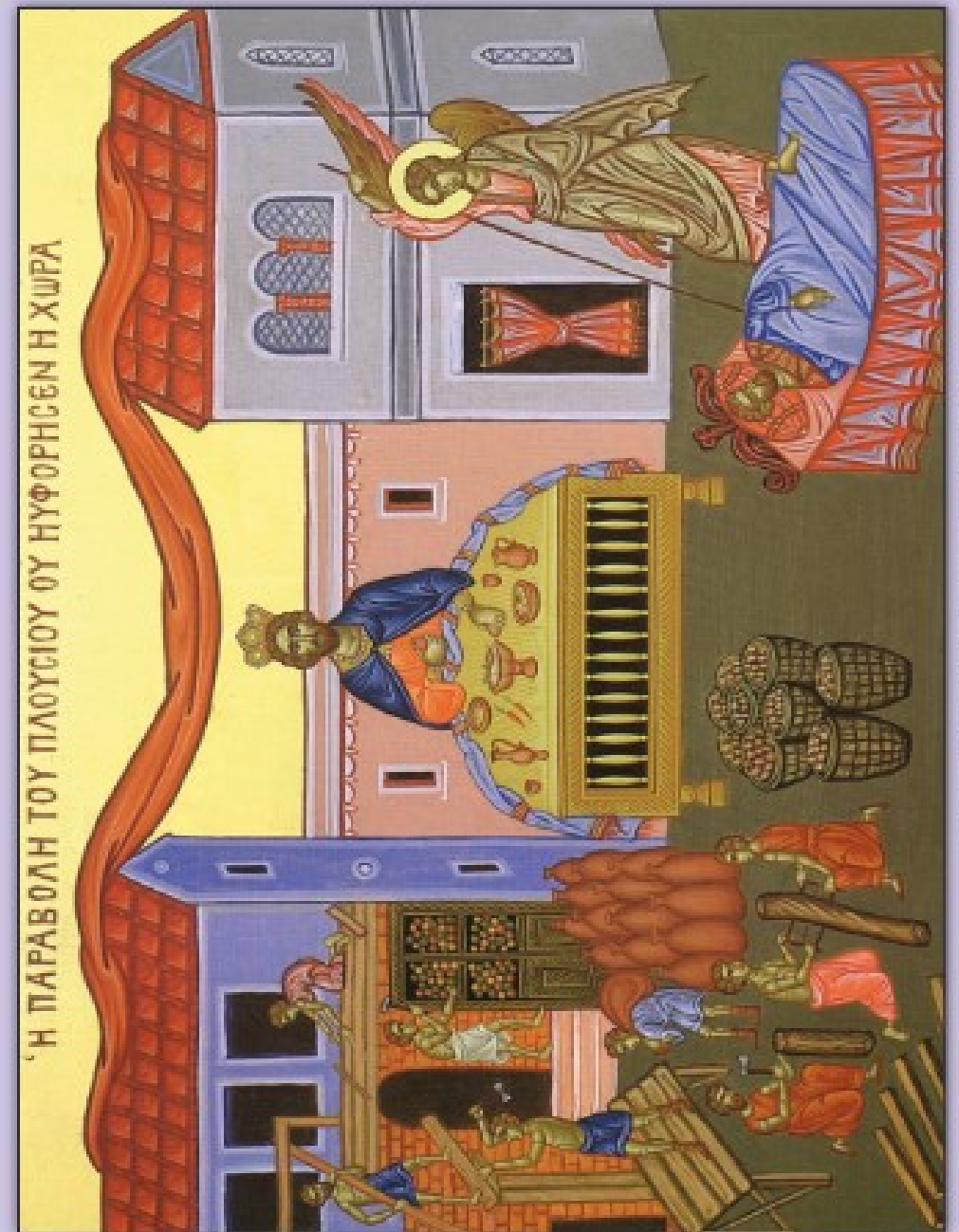
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTY-FOURTH SUNDAY AFTER PENTECOST



Icon of the Rich Fool (Luke 12:16-21)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

20 NOVEMBER 2022 ♦ TONE 07 EOTHINON 02 † NINTH SUNDAY AFTER CROSS/RICH FOOL SUNDAY

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHON:

Liturgy Book p. 29

FIRST:

Liturgy Book p. 32

SECOND:

Liturgy Book p. 125

THIRD: Beatitudes

Liturgy Book p. 38

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Liturgy Book p. 45

Resurrection (Tone 7)

Tone 4

Forefeast of the Entrance of Theotokos

Ann is now preparing a great joy for us all, for she has given birth to the only ever-virginal one, who is a joy that dispels all sadness. Today Ann fulfils her vow with gladness, presenting to the Temple of the Lord the one who is the true Temple of God’s Word and his pure Mother.

Father Gregory of Decapolis, & Proclos of Constantinople

Liturgy Book p. 115

St. Joseph

Liturgy Book p. 47

KONDAKION: Presentation of Theotokos

Liturgy Book p. 148

TRISAGION:

Liturgy Book p. 50

PROKIMENON: Ps. 11: 8, 2

Liturgy Book p. 60

(Tone 7)

Ephesians 2:14-22

Brethren, Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as he came, he announced the good tidings of peace to you who were far away, and of peace to those who were near: because through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God’s household: you are built upon the foundation of the apostles and prophets (Cf. Is. 28:16) with Christ himself as the chief cornerstone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit.

ALLELUIA: Psalm 89:1, 2

(Tone 7)

It is good to give thanks to the Lord, to sing praises to your name, O Most High!

To proclaim your kindness at dawn and your faithfulness throughout the night.

GOSPEL:

St. Luke 12:16-21

The Lord told this parable: “The land of a certain rich man brought forth abundant crops. And he began to consider, saying, ‘What shall I do, for I have no room to store my crops?’ And he said, ‘I will do this: I will pull down my barns and build larger one, and there I will store up all my grain and my goods. And I will say to my soul, ‘Soul, you have many good things laid up for many years; take your ease, eat, drink, be marry.’ But God said to him, ‘You fool, this very night, you must give up your life; and the things you have provided, whose will they be?’ So is the man who lays up treasure for himself, and is not rich as regards God.” After he had said this, he cried out, “He who has ears to hear, let him hear.”

HIRMOS:

Liturgy Book p. 77

KINONIKON:

Liturgy Book p. 83

POST-COMMUNION HYMN:

Liturgy Book p. 89

ment of your life, as you think of Him and recollect Him in your heart. Otherwise, when you only see Him after a period of time, you will lack the freedom to converse with Him, out of shame; for great freedom of conversation is born out of constant association with Him.”

What St Isaac calls “sitting in the presence of God” others in both East and West have described as developing an awareness of the presence of God. We regularly pray that God is “everywhere present and filling all things” (“O heavenly King”), but are more frequently unaware of God’s presence as we go about our daily tasks. As the Divine Liturgy expresses it, “Christ is in our midst – He is and ever shall be.”

Even more compelling is the realization that the Spirit of God is not only with us but also within us through baptism, that we are members of the Body of Christ. If God “dwells within us,” then everything we do is in the presence of God although we regularly forget it. Developing an awareness of the presence of God, then, simply means keeping the memory of God in our thoughts, and living like we really mean it.

Many people have learned to use an everyday event to trigger their awareness that God is present now. It may be an icon at one’s desk or kitchen counter, the ringing of a telephone or the sight of a child. Whenever they encounter their “trigger” they say a brief prayer.

Learning to Focus on God’s Presence

Setting aside time for silent reflection helps us refocus our attention on the presence of God in our midst. Spiritual writers of all ages recommend that we go apart – to our rooms, the outdoors, a church – where we can be undisturbed. There we can disengage from the activities of the day, close our eyes and begin to focus on the unceasing presence of God in which we stand. A time of silence may be enhanced by a simple breathing exercise to help us concentrate on the fact that we are in the holy presence of God.

St John Climacus, the 7th century abbot of Mount Sinai and author of The Ladder, suggests the next step. “Become aware of God, in whose presence you are while you pray,” he writes. “Then take a formula of prayer and recite it with perfect attention both to the words you are saying and to the Person to whom you are saying them.” In time the Jesus Prayer – Lord Jesus Christ, Son of God, have mercy on me a sinner – became the standard prayer in the Byzantine Churches for resting in the presence of God.

Sit quietly and repeat the prayer without hurrying for whatever length of time you have set apart for sitting in God’s presence. It is good to have a regular period of time for this activity – e.g. 15 minutes, for a start – which may be adjusted as circumstances dictate. Counseling 17th century nuns, the Bishop of Geneva, St Francis de Sales, suggests a different kind of adjustment than we would normally consider. “Half an hour’s meditation is essential except when you are very busy,” he teaches. “Then a full hour is needed.” The more harried we are by stress at home or work, the more we need to focus on the presence of God to bring us peace.

Brother Lawrence, the 17th century Carmelite monk, whose teachings are recorded in the book The Practice of the Presence of God, adds another dimension to our consideration of our true wealth as Christians. We are fulfilling our eternal calling as people devoted to the worship of God “I am doing now what I will do for all eternity,” he exclaimed. “I am blessing God, praising Him, adoring Him, and loving Him with all my heart.”

THE RICH FOOL PARABLE

WHAT DOES IT MEAN to be “rich toward God” (Lk 12:21)? Many of us may remember the concept of spiritual bouquets promoted by many Roman Catholic religious orders in schools and churches, particularly before Vatican II. A person accomplished so many Masses, so many Communion, so many rosaries, etc. which were then offered for another person or a special intention. This practice, which urged many people to more frequent devotional practices than they would have observed otherwise, was a kind of piety of numbers: the more you do, the better.

Is this what the Lord Jesus meant by being “rich towards God”? Instead of amassing earthly treasures are we intended to accumulate spiritual “points” which we can bring with us when we stand before the Judge? Such an approach can bring us close to the Pharisee in Christ’s parable who lists his spiritual accomplishments in contrast to the repentant Publican. At best it reveals our faith as immature, incapable of digesting spiritual meat (see 1 Cor 3:2).

Our True Wealth Is God

The actual treasure which is ours as the adopted children of God is nothing less than “to know the love of Christ which passes knowledge that you may be filled with all the fullness of God” (Eph 3:19). We are, as St. Paul insists, a temple in which God dwells both individually and as Church. Our ability to know God begins with His indwelling presence within us.

We certainly know that God loves us in Christ, and may believe that He dwells in us but it often seems to be an abstraction: something we know is true but doesn’t touch us in any significant way. “God loves us... Michelangelo gave us great art... Bell gave us the telephone...” we may know all these things in the same way. But to know God’s love in a way “that passes knowledge” is to do so in a manner that goes beyond intellectual knowledge to a knowledge of the heart.

As St. Paul says here, this knowledge is not an end in itself but enables us to be filled with God’s fullness. Once our hearts are opened by a realization of how God loves us, they can experience God’s saving presence. This presence transforms us – deifies us – making us sharers of His divine nature, which the Greek Fathers call theosis.

Some people have achieved this “knowledge past understanding” through the direct intervention of God. God makes Himself known unexpectedly to people and energizes their lives dramatically. St Gregory of Nyssa, for example, testifies that “One night there appeared to Basil an outpouring of light, and, by means of divine power, the entire dwelling was illuminated by an immaterial light, having no source in anything material” (Funeral Oration for His Brother, Basil the Great).

Most of us, however, have not had such an experience. How do we begin to arrive at this knowledge? Our attentiveness to prayer, the sacraments and the Scriptures are certainly signs that we look to know God. Still, our contact with the Bible and the Church’s liturgy is intermittent. Even if we pray every day, these acts of openness to God are intermittent. Can ordinary people be in more constant communion with God than that?

Sitting in the Presence of God

St. Isaac the Syrian insists that we can and must commune with God continually to be on regular speaking terms with Him, as it were. “Sit in the presence of the Lord every mo-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday Evening, November 19th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, November 20th

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Religious Education

Great Vespers: 7:00 p.m.

Monday, November 21st

PRESENTATION OF THEOTOKOS

ONE OF THE TWELVE GREAT FEASTS

Divine liturgy 5:30 p.m.

Saturday Evening, November 12th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

DIVINE LITURGY INTENTIONS

19 November Joseph Violi ✧

20 November Michaels Family ✧

from Sean T. Pendak

04 December ✧Mary Betress ...

✧Peter Betress

2022 WEEKLY COLLECTION

November 13

Weekly Offering: \$ 685.00

Candles: \$ 25.00

Total: \$ 810.00

Thank you for your support!

PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. ✧ Through your powerful intercession, bestow up on us every good thing both spiritual and temporal. ✧ Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. ✧ Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. ✧ In all we do, may the Name of God, the Father, the Son and the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

Philip Fast: Advent

November 15 through December 24 inclusive:
Fasting Guidelines

The strict fast includes fasting from all meat and meat products, poultry, eggs, dairy products, fish, oil, and wine.

Tuesday and Thursdays: oil and wine are allowed.

Saturdays and Sundays: fish, wine and oil are allowed.

On certain feast days: fish, and/or wine and oil are permitted: St. Spiridon (Dec. 12), St. Ignatius (Dec. 20), etc. While the Nativity Fast is not as severe as the Fast of Great Lent or the Dormition Fast, Christians will refrain from needless entertainment.

The sick, the very young, the elderly, and nursing mothers are exempt from fasting. Individuals should confer with their confessor regarding exemptions from the fasting rules, and should never place themselves in physical danger.

The Paramony of the Nativity (Dec. 24) is a strict fast day, on which no solid food should be eaten until the first star is seen in the evening sky (or until after the Vespers Divine Liturgy that day).

CHRIST THE CORNERSTONE

THE CHURCH, IN THE TEACHING OF ST. PAUL, IS *“built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,”* (Ephesians 2:20). What seems wrong with his image?

In our experience a cornerstone is an ornamental piece, inscribed with the name of the building, the date of construction, perhaps the names of those responsible for it. A cornerstone may have images carved on it or adhering to it. It may have holy relics or other artifacts encased within it. It may be beautiful, but it is strictly ornamental. If that is what St. Paul is implying, then Christ is an ornament of the Church rather than the reason for its existence.

In classical architecture, however, the term we translate as “cornerstone” had a very different meaning. A cornerstone (or foundation stone) was the first stone set in the construction of a masonry foundation. It might not even be visible above ground, but it was all-important to the construction of the building. All other stones in the foundation would be set in reference to this one, determining the position of the entire structure.

This type of cornerstone gives meaning to St. Paul’s image. The building is set upon the foundation of the apostles and the prophets. But the foundation is set upon the very basis of the entire structure, the foundation stone or cornerstone, who is Christ.

Who Are the Apostles and the Prophets?

Different commentators have identified these figures in different ways. While all agree that the apostles are, first of all, Peter and Paul with the rest of the Twelve, the Eastern Churches also include the four Evangelists and the seventy disciples who first preached the resurrection to the world. It is their message – whether oral or written (the New Testament) – on which the community of believers rests.

Some have said that “prophets” here refers to the great persons and events of the Old Testament in which we find the prophecies of the coming Messiah. Others have identified the prophets with those charismatic figures of the Church who have manifested the continuing presence of Christ in His Church by the gifts of the Spirit which they have received.

In either case, the image is true: the Church rests upon the witness of those who have known the mystery of God’s plan in the Old Testament, the New Testament and the life of the Church – all of which rest upon the foundation stone, Jesus Christ.

A Stone Rejected

The Lord Himself used the image of the cornerstone when alluding to His own role in the plan of God. The Gospels of Matthew, Mark and Luke all report that on the eve of His passion Jesus quoted Psalm 118:22-23. *“Have you never read in the Scriptures,” He asked, “‘The stone which the builders rejected has become the chief cornerstone. This was the LORD’s doing and it is marvelous in our eyes’”* (Mt 21:42). From its earliest days the Church saw this psalm verse as a prophecy of Christ – He is the Stone rejected by the builders (the leaders of Israel) whom God chose to be the very foundation of His new people, the Church.

Builders would reject a stone for several reasons: it was misshapen, it was flawed, or it was just too unattractive for the work at hand. This image of the rejected stone calls to mind a *similar image in the prophecy of Isaiah which we have come to describe as the Suffering Servant*: *“... there were many who were appalled at him – his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness”* (Is 52:14). *“He*

was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.” (Is 53:7-9).

The rejected stone would be restored; his suffering was not the last word. Isaiah tells us: *“See, my servant will prosper; he will be raised and lifted up and highly exalted”* (Is 52:13). Both Isaiah’s prophecy and the psalm’s image of the chief cornerstone, rejected and exalted would be proclaimed by the first Christians as indicators of Christ’s voluntary passion and resurrection.

The Foundation Stone in Jerusalem

Visitors to Jerusalem cannot but be impressed by the Dome of the Rock, an elaborately tiled Islamic shrine at the heart of the Old City. It is as its name suggests a dome erected over a rock, in this case what is believed to be the foundation stone of the ancient Jewish temple of Jerusalem. This stone is considered the holiest site in Judaism, the spiritual junction of Heaven and Earth. Jews traditionally face it while praying, in the belief that the Holy of Holies in the Temple was built over this rock. After the Islamic conquest in the 7th century AD, the conquerors built the dome over this shrine.

Curiously enough, the dome erected over this rock is inscribed to Jesus – proclaiming Him as God’s “prophet and servant, Jesus the Son of Mary.” Thus the site believed by Jews to be the foundation stone of the temple is dedicated – by Muslims – to Christ, the living stone, whose sacrifice offered in Jerusalem is the eternal oblation which includes and surpasses all the oblations of the Old Testament.

Christ the Living Stone

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word that you may grow thereby, if indeed you have tasted that the Lord is gracious.

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, “Behold, I lay in Zion a chief cornerstone, elect, precious; and he who believes on Him will by no means be put to shame.” (Is 28:16) Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected has become the chief cornerstone,” and “a stone of stumbling and a rock of offense” (Is 8:14). They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light: you who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. (1 Peter 2: 1-10)